

# THE KOREA MISSION FIELD



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Ella Reynolds

AUGUST, 1927

SEOUL, KOREA.



# CURIOSITY ?

What is it? One may say that it is the "state of being curious", and it is often said to be more predominant in the fair sex. This is as it may be, but it is not our object at this time to discuss the pros and cons of such an argument. Suffice it to say that "a state of being curious" is, to the majority of people, far from satisfactory, and leads one to realise that the unknown factor still looms large in all walks of life.

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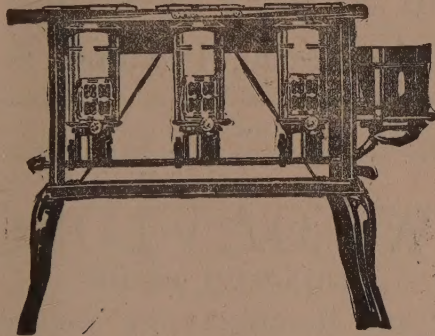
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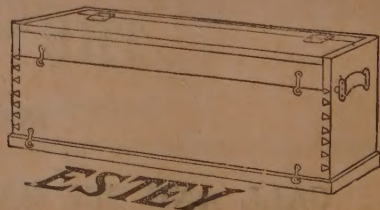
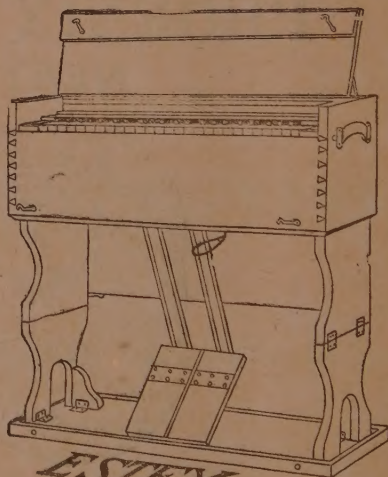
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# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXIII

AUGUST, 1927

No. 8

### A Dispensary on Wheels

MARY M. CUTLER, M. D., PYENGYANG, KOREA.

*Refer to frontispiece for illustrations*

**A**DREAM COME TRUE! Yes, dreams do indeed come true at times, and such is my traveling dispensary, for it penetrates into the needy communities to minister to the suffering who have no doctors and who would not otherwise be able to come to us. It has been a difficult task, not easily accomplished. To plan every detail and, with limited funds, to secure all things, from pins and mop-rags to the equipment for a dispensary-on-wheels, with a garage to shelter it, a workshop stored with supplies from which to replenish it, and a staff of suitable workers to make the work go after it is started—not to mention their training for public health service—this is all more quickly said than done.

At last all seemed about ready: I had been allotted land to build the garage, the dispensary was being built in Seoul to fit a Ford truck, when alas! word came from Seoul that fire had destroyed the precious dispensary-on-wheels. I was glad then that only a fortnight before I had insured it for full value, and could at once order the building of another. There was no time, however, to sit and mourn with folded hands; there was much to be done toward securing and training the workers.

The second dispensary was completed and on its wheels and the licensed chauffeur had reported for duty before we left Seoul, so

that we were able to try out the dispensary four afternoons before it had to be shipped by rail to Pyengyang.

Miss Rogers of Severance Hospital let me take one of her best nurses and her Bible-woman on each trip, and we went to a flood-ravaged, disease-breeding, poverty-stricken village near Seoul. They were fine helpers. The Bible-woman and the driver "drummed up" the patients, while the nurse and I cared for them inside the car for an hour or so each day.

By Thanksgiving the chauffeur and I were in Pyengyang and the truck arrived a few days later, but it was not till the middle of December that the necessary permits for the dispensary were secured. However, the staff had it stocked and their country bedding in it, so that on the very next morning, with the wind blowing and the thermometer at twenty degrees Fahrenheit, we started on our first trip, to a village twenty miles away which we had been asked to visit.

From then until the following September, we made twelve trips over all sorts of roads, the trips varying from one day to three weeks in length, and the outside temperature ranging from zero to ninety in the shade. During the cold weather it was necessary for us to rent a room or two in the villages visited, take the contents of the car inside and



there eat, sleep and care for the patients, many of whom came from one to ten miles from villages which were inaccessible by car.

In the warm weather we let the waiting patients stand or sit on the ground, while each took her or his turn at being treated in the car. At night the two men of our staff took their bedding and found lodgings in the village, while the nurse and I slept in the car. If there was time at noon we ate a hasty lunch.

During the first year we treated over 2,000 patients in these trips from Pyengyang, over 1,000 being first visits. We traveled 2,100 miles, visiting 28 villages. Our receipts were ₩ 1,100, and we gave away ₩ 200 worth of medicine in charity.

Since it took half of last Conference year to get ready for work and half the remainder learning how not to do it, we hope next year to at least treble both the receipts and the days spent in the villages.

The number of "return" visits to the car, letters sent to Pyengyang asking us to send medicine by mail or messenger, little thank-you gifts from grateful patients, and requests to come to new territory, are all encouraging signs.

We only go to vilages where there is no resident physician. Often even large villages are off the road and we must leave the car tied in its canvas cover, while we walk and our paraphernalia is transported a mile or two to native rooms, where patients are treated from a few to several score.

Once we were thankful for such a strip of impassable road. A fire broke out only three doors from where we had just begun work. In less than four hours nine houses, including part of the one we occupied, were in ashes. Had the car been in the only available parking

place it would have been burned. The bravery of those fighting the flames, and the fortitude of those who lost their every possession, were wonderful to behold.

Experience has shown that some features of our dispensary could have been more conveniently constructed, but as to protection from inclement weather it seems perfect. Once, toward evening, when we were trying to reach a new village, the wind began to blow and the rain to pour. Before we had reached the top of a steep and dangerous hill we were stuck fast in deep clay. Of course we had closed the windows on the windy side. Stones were put behind the wheels to prevent slipping down hill. Clothes drenched during this process were hung up to dry.

The four of us ate such food as was cooked and added a few raw eggs to appease our hunger. Then we had evening devotions, rearranged our baggage, stretched ourselves upon it and three of us peacefully slept while the storm raged. The fourth chose the least desirable quarter and did not find the angle his body had to assume, or the bag of charcoal beneath him, very conducive to sleep, as he confessed some days later.

The rain ceased in the night, but the wind continued to blow, so the road was nearly dry by morning and we continued without difficulty over a part of the road which would have brought us to grief in the darkness of the night before. We all thanked the kind Father for His sudden manufacture of the miry clay, as we have done before and since, when He has helped us through dangerous or bewildering situations. It is He who must be praised for whatever good work has been accomplished, and it is to Him that we look for guidance and improvement in the year to come.





# Music and Missions

MRS. R. K. SMITH

**T**HIS CLIPPING from the "Sunday School Times" was handed to me as I started to write the title of this paper. As it expresses what I have had in mind for some time, "Music as the expression of spiritual growth," I give it in its entirety.

"Christ brought the glad joy note into music. For it cannot come into music till it comes into life. All the heathen sing in minor keys until they find Christ. The fruit of the Spirit of God is joy. As the children of nature reveal many true things about the heavenly Father who cares for the birds, shall not the children of grace reveal new and greater things? Truly he has put a new song in our mouths, the unalloyed joy notes of praise to God. Let our lives sing it."

As some one has said, "One of the most inscrutable things pertaining to the Orient is its music, a closed book, clasped with many seals, that we can never hope to open without a special pass from the angel who guards the treasure houses of the yellow East". Now don't make the mistake of thinking the pass has been given me—I am merely linking up musical bits from East and West and hinting at the rich treasure here for some ones' finding.

We know of the music which expresses sensuality. What better example than that which accompanies the "Charleston" telling a story too plainly for words, a story of the jungle with its bestial passion degraded below the beast. The higher forms of the dance need a more refined music, in fact the regular bodily movements of the dance and forms of labor such as rowing, sowing, spinning and the like, are the origin of rhythm in music, words being added gradually. The repetition of sounds in nature such as the sound of the wind, waves of the sea, cries of animals and notes of birds serve as inspiration and guide. So the ballads and folk-songs re-

present the tastes, feelings and aspirations of a people, of real beauty at times and expressive of that unity of intellectual life which links us, past and future, to our kin. Folk-songs are eventually killed by "manufactured music" when there is no longer the necessity for the simple people to provide for their own needs or cherish their own inheritance.

Then comes that weird recitative music which serves as an approach to that great mass of animated spirits that press in upon the burdened mind, either at shrine or temple, or alone with himself, as the Korean or Sutras or other ritualistic doctrines are intoned. Music as an adjunct to poetry has brought pleasure to many a soul, but out of the great mass of music in the world, the very finest has grown out of the deep desires and joys and sorrows of our inmost being. Nor is there any lack of variety; at times it is the purely lyric, a singing out of the very joy of life; again it is the conquering martial chords which thrill to new endeavor; again it is the solemn meditative strains which bring peace; or perfect peons of praise. Music has measures to plumb the innermost depths or span the greatest heights.

Like the Greeks, who included under music all those arts which developed the mind such as astronomy, poetry, literature, reading, so the Oriental includes weather, weights, measure and the alphabet. Thus you have a very good reason for the sing-song "ka, kya, ku, kyu," of the toddler and the intoning of lessons and literature even down to old age. In spite of long experience in directing the memorizing of Bible verses, I have never been able to swing myself into their rhythm. Northerners here in Korea are wont to jibe at those living south of Seoul with their sing-song speech. We had to come north ourselves to realize it, but the entire race has a measure of the same fault—or is it a virtue? The two



men I like best to listen to and watch are Elder Kim, born in Pyengyang, and Dr. Chyu from Syenchun whose voices are softly modulated, rhythmically entertaining and very expressive. And both sway their bodies even as they listen in tune with the thought being expressed. Koreans are certainly "moving" orators! They have listened to nature as their many, many onomatopoetic words testify.

Music of any sort can best be understood by divesting the mind of all prejudices and allowing it to make itself intelligible by its own consistency. One thing further is necessary—the listener's familiar experience of it. Of course I am willing to admit that one thoroughly versed in Western music may learn more of the technic and characteristics and meaning of Oriental music, but a trained ear is often a handicap to appreciation. I know I have sat unconcerned through many a performance when my neighbors were writhing in agony at the atrocious murder going blissfully on! And though I cannot reproduce any of the native songs or even adequately describe their effect upon me, yet I treasure the memory of many a Korean ballad or work song heard away back in the hills and years, far from the jargon of city and our present "modern" life. Just as one sighs at the growth of a child, and the loss of simple ways for the sophisticated, so we cling to our memory of the early years out here.

We have seen a marked growth in musical knowledge in the years we have been here. (I hesitated long before saying "seen" instead of "heard" and whether to qualify "musical" by inserting Western or not. But our Church music is really "universal" is it not?) The Koreans had music of their own; some clean wholesome folk songs, and many that were not so innocent, such as the story songs to accompany the posturing of the dancing girls; and the chants of priestess and sorcerer and devil-chasers in their wild orgies. These are heard less and less, for Western music has almost swept the field. (I almost

added "clean" but I dared not as the worst condemnation a man in America had for missionaries was that they paved the way for the introduction of JAZZ into virgin fields to contaminate them.) Where one lives in the heart of a Christian community with a school nearby, "Yankee Doodle" or "Marching through Georgia" are more frequently heard than the mournful wail of a funeral which used to draw us out to the top of the hill to see the gorgeous bier and many waving pennants telling of the virtues of the departed.

Speaking of funerals, the one given to Yi Sunsaing, professor of Chinese to the schools in Andong, will never be forgotten. He was a dear old man, consecrating to his new found Lord the learning he had stored up as a follower of Confucius, and when he breathed his last after weeks of weary suffering from a brain clot or tumor, the church people resolved to make his funeral a mighty, moving sermon. He was buried out in the western hills and as that endless line of white clad men women and children marched along the strains of "Onward Christian Soldiers," filled the valley and resounded from the hills. He had led them from the first strains of "Jesus Loves Me" up through the majestic hymns to a place of closer communion with the Lord who helps bear the burdens of life and fills the deepest needs of the human soul.

Although they have their street bands with shrill fife-like, wailing instruments unending in tone as a bagpipe—the unending part comes from there being two or more of them each blown for dear life an unbelievably long time) and queer hour-glass shaped drums and clanging cymbals; and have had the palace orchestra with clarinets, Korean violins, zither-like instruments played by striking with a wire, and a drum struck with the hand; and now have full sized brass bands with all their flourishes, it is really vocal music we think of first. Their scale is pentatonic. By the way, speaking of bagpipes reminds me that many Scotch ballads were in that scale. Trills and quavers and queer intervals and



## MUSIC AND MISSIONS

slow, very, v-e-r-y s-l-o-w time makes it sound "different" but the Koreans get a great deal of comfort out of it. Their feelings have full play, for it is absolutely untrammelled by convention or need of harmonization. I have heard coolies sing in haunting minor strains as they led the pack-horse or carried my chair, endless antiphonies to fill the endless hours on those overland trips of days. Their theme was endless, too; history, scenic art, the size of my husband's feet, my weight next to the greatest of all their loads, the school-teacher's the least, the uncanny likeness of the twins; nothing too large or too small for their labor-lightening melody. Have you ever made the welkin ring to keep up your courage? Three belated "misses" and an equally belated native son shared the same roadside one night, and night air may be bad for the health on occasion. At any rate that Knight of the Road filled up the night with mournful airs!

If you have heard a class of old ladies quavering uncertainly through a hymn you would say, "Impossible!" but turn those same old ladies loose and let them sing their own songs of Zion and the herald angels even would pause to listen. Their rendering of recitative gospel stories and the books of the Bible put them in a class apart. To see a great church packed full of women in shining white, with bright tan faces crowned with shining black hair, packed so tight that when one sways all must needs sway, whether the spirit moves or not, is a sight indeed! To hear them sing—well, music is one of the most powerful inspirational features of any service, for the Koreans are inherently musical. When the words carry a message to their hearts and the tune is such that they with their five-note handicap can negotiate, then is their singing raised to the level of real worship. As I am come of psalm-singing stock, I abhor any

vocal gymnastics as an offering of a pleasing sound unto God. Beautifully chaste and majestically simple airs are more in keeping with reverence, so I am glad to report the revision of the Church hymnal as going on apace while gems for solo and chorus work are coming in to fill a real need for part singing.

Care is being taken that there will be enough variety to express the spiritual life of our various types of Christians. The child of the faith whether he be six or sixty, needs rhythm first of all. There are certain songs I once loved but no longer care for. I did not realize why until I started on the train of thought which has resulted in this paper. I am now tired when "Onward Christian Soldiers" is finished, but once it set me beating time, actually or mentally for hours one end. Other grand old processional hymns took their triumphal way into the very bone and sinew of our childhood because of their marked rhythm. Then come the melodic hymns; singing their way into our hearts, speaking peace and revealing a God to be found not so much by marching in militant array as by just loving him. Then comes the classic that makes us think—words that appeal to our intellects set to music that rings truth in every measure because it is mathematically correct, a solid, honest, harmonious whole. If you doubt these musical steps heavenward try the effect of these three songs, "Am I a Soldier of the Cross" "Nearer my God to Thee" and that grand creation story "The Spacious Firmament on High."

Imperfect as it has been of necessity, the use of our Western church music tends to bind us all together and soon the "joyous sounds" which grated so terribly on too sensitive ears will become a new song beginning with Alleluia and ending with Amen—universal praise to our universal God.



# Mission Problems to be Solved

H. A. RHODES, D. D.

**T**HIS SUBJECT was suggested while reading the findings of an Evaluation Conference in China. Furthermore, developments in Korea, during the last two or three years, have caused many missionaries to think over these problems again. I will mention some of them under the main headings of mission work and indicate briefly the lines along which I think solution lies.

## I. Evangelistic

1. *Funds.* It is increasingly evident that the administration of mission funds for evangelistic work, such as for salaries of Korean church workers, help for Bible classes and Bible institutes, and grants for buildings for evangelistic work, should be handled by joint committees representing some body in the Korean Church on the one side and some body in the Mission on the other. Even though not done officially, there should at least be some conference over the expenditure of such evangelistic funds.

2. *Rural Problems.* Although more progress has been made in Korea than in either Japan or China towards the evangelization of rural districts, yet it is clear that the pressure of institutional and city work is causing less attention to be paid to rural work. In spite of the repeated statement that 85% of Korea's population is rural, almost none of the educational work of the Missions is adapted to the needs of this rural population. The theological seminaries and Bible institutes should give courses that will show pastors and other workers how to carry on church work best in country districts. More attention should be paid to this kind of work in country districts. It is too bad that, both in middle schools and colleges, practical courses are not given for rural life. It is a pity that the Korean people are not crying out for agricultural education instead of scholastic.

3. *Student Evangelism.* Even though much

present day education in Korea is along wrong lines, yet it is very foolish for the Church and the Missions to neglect student evangelism in Seoul, Pyengyang, and other student centres. Without doubt the present student class will be leading the Korean people a few years hence. In Seoul both the Methodist and Presbyterian Churches and Missions should cooperate in supporting both men and women evangelists among students; well regulated hostels under Christian auspices with an evangelistic objective should be located in different parts of the city.

4. *Co-operation.* Whether it is called Church union or federation, or by some other name, there certainly ought to be growth in co-operation among all branches of the Christian Church and along all lines of Christian work. After several years' trial the Federal Council of Churches and Missions is still uninteresting and lifeless. The reason is that denominational interests are still paramount and the constituent bodies are not putting into the "federation" thought, effort, money. Unless there is more active striving to do more things together, the Church in Korea is in danger of becoming weaker, with the component parts either not in harmony or strangers to each other.

## II. Educational

1. *Joint Boards.* These should be created for all the schools supported in whole or in part by the Missions. It can be pointed out that where joint boards are being tried they have not been very successful. But even so there is no other way. For the Koreans and the missionaries to say to each other "You run your schools and we will run ours" will never get us anywhere. Some method must be found whereby Mission institutions will gradually pass over into Korean hands. The principles that should govern the transfer are: (a) Along with participation on the part of



the Koreans in the management of the school some participation in financial support should begin which should grow larger from year to year. (b) The Christian character of the school should be conserved.

2. *Our Educational Work and the Church.* These must be tied up together. There is too much of a tendency to divorce them. It is highly important that educational workers, both Korean and foreign, should be active workers in the Church. Korean church leaders should often appear on the platforms of our schools. Students should be taught to revere and magnify the Church. Woe be to us if we yield to the tendency to carry on educational work for education's sake. It must have an evangelistic aim; teachers and pupils should be actively engaged in preaching the Gospel. There is a tendency to belittle the work of church leaders trained in the past, and to think that a highly trained leadership will bring a new day. It never will unless it is surcharged with the spirit of sacrifice and evangelism. If ever the Korean Church loses its army of voluntary workers from the rank and file of the Church, and comes to depend on a highly trained and highly paid corps of leaders to do all the work, the golden days of evangelism will be over. If a highly trained leadership ever comes to depreciate the faith, prayer, and effort of the poor and unlearned in the Church we will have a church organization only but no progress. Let us have education, all we can get of it, but let us realize that it will amount to nothing in the life of the Church unless it is attended with the mighty working of the Holy Spirit which was and still is "poured out on all flesh."

3. *Personal Contact between Teacher and Pupil.* Present educational methods in Korea tend to reduce this to a minimum. The tendency is to have large schools and large classes. The lecture methods followed by many teachers do not allow of the personal contact that the recitation method insures. Too many teachers are inclined to think that

their work ends with the class-room period. Personal interviews, visits from students, calling on students, etc., take much time, which many teachers are not willing to give, and which the heavy assignment of work for some will not allow them to give. School finances enter into this problem. It would be better to use more money to educate a less number of students in a system whereby close personal contact between teachers and pupils would be insured—provided of course that they are the right kind of teachers—and if they are not the right kind, then the whole object of Mission and Christian schools is vitiated. The proper educational qualifications of teachers are only half of what is necessary and the smaller half at that.

### III. Medical

1. *Management.* It seems strange that already nearly all our Mission hospitals are not governed by joint boards of directors. Is it the fault of the Mission doctors or of the Korean Christian constituency? If there is any part of the work of Missions that ought to enlist the moral and financial support of the Korean communities, Christian and non-Christian alike, it is the medical work. Foreign Boards expect medical work on Mission lands to be self-supporting before other forms of work. Mission grants should no doubt be continued, but for charity work. Must we look forward to the closing of Mission hospitals and the selling of the property? If not, is it not time to see the beginnings of cooperative plans carried to success?

2. *Medico-Evangelistic Work.* It is a wise policy for Missions to carry on medical work in all station centres. Medical work will ever be the handmaid in missions as long as missionary work is necessary. Medical work in itself of course is worth while, but doubly so if the missionary objective is kept in view. In the midst of the medical demands of the work it is very easy to lose sight of this objective. Many Korean doctors and nurses go out to make money rather than to serve a needy



people. From one district it is reported that all our Korean Christian physicians are under suspension. This is disappointing, but in the minds of others higher ideals prevail. One failure looms up larger than many successes. Medico-evangelistic work is being done and

can be done in hospitals and medical school, and by graduate nurses and doctors. There is no more effective kind of missionary work. Strength to the arms of those who are undertaking to do it.

## Dr. Ludlow's Medical Train

A. I. LUDLOW, M. D.,

*At the special request of the "K. M. F." Editorial Board.*

**I**T ISN'T THE WHISTLE that pulls the train but, lest anyone may accuse me of boasting, allow me to remark that if it were not a matter of Board requirement, you might see the train but you would never hear the whistle.

When the train started on its journey fifteen years ago, it could hardly be called a train, but rather an engine, with my wife holding the throttle and myself shovelling coal—she is still boss of the engine.

The first trip of the engine was to the station of Chairyung where it was side-tracked for six months—but not idle. A serious attempt was made to coal up with the Korean language, but much of it was shaken out running over rough tracks. Before the return trip to Seoul was made a baggage car was added, containing first impressions of the "Real Korea"; the consciousness of help rendered to many thousands of patients and the gratitude of the plain country folk.

One car looked rather lonely so it was decided to couple on another coach, the Surgical Department of the Severance Union Medical College and Hospital. This car has carried a heavy load all these years. It was here that 156 of the 168 graduates of the Severance Union Medical College received their surgical training. In and out of its doors have passed 30,000 patients, who have received 160,000 treatments and 10,000 minor operations. About 10,000 of this number have received hospital care and 3,000 operations under general anesthesia. Here also 1,000 operative clinics have been held and hundreds of lectures

on surgery given. At times it has been necessary to leave the train to make 2,000 calls to the homes of patients and nearly 100 visits to all parts of Korea for consultations or operations. The list of helpers in this car is a long one including, doctors, nurses and orderlies, nearly all of whom have rendered faithful service.

Among this number special mention should be made of two who have served with distinction. Dr. M. U. Koh was born in Haiju, Korea, on March 13, 1883. In early childhood he studied the Chinese characters and then entered the Presbyterian mission school at Fusan. He assisted in the mission hospital in the same place from 1896 to 1909. During the furlough of the mission doctor in 1902 he worked for a year in the offices British and Foreign Bible Society of Seoul. Later he spent a year studying Japanese at Tokyo. In 1910 he was one of a thousand who took the examination for entrance to the first class of the Government Medical School in Seoul, ranking 23rd, in the examination. After a year and a half in the Government School he entered Severance and graduated in 1913. He served there as interne from 1913 to 1914, and was the first graduate to pass the Government examination for license to practice medicine in Korea in August 1913. From 1914 until 1920 he had charge of the medical work of the Suan Gold Mines of Collbran and Bostwick and while there organized a school and a church. He returned to Severance in January 1920 and served for six years as associate in Surgery. He was made a regular member of the faculty



## DR. LUDLOW'S MEDICAL TRAIN

and was also elected an elder in the South Gate Church. His quiet manner, his kindness to all, especially the poor, made his presence a real benediction. In September 1926, he went to America and after six months of post-graduate study at the New York Post-Graduate Medical School he entered the Long Island Hospital College and expects to receive his degree of M. D. next year. This is done in an effort to qualify him according to Japanese regulations, as a full professor.

My other associate, Dr. Y. S. Lee, was born in Pyengyang, Korea, on October 12, 1894. He completed two years' work in the Pyengyang College and after graduating from Severance in 1919, went to China where he served as a member of the surgical staff of the Peking Union Medical College. At the completion of his service the head of the department wrote thus, of Dr. Lee: "He has been a consistently hard and conscientious worker with the interest of the patients and the service always at heart. He has taken responsibility well, has been quick to size up situations and act accordingly, has been thoughtful and considerate in all his relations with patients, nurses and doctors, has mastered English so that he both speaks and writes extremely well, has developed beyond his opportunities and responsibilities, and has shown high ideals in his surgical work. I am pleased to have been associated with him so closely and consider you fortunate to have such a man working with you. We will always be glad to receive any Koreans of Lee's type whom you see fit to send to us for work".

In the following two years spent in the surgical service at Severance Hospital Dr. Lee fulfilled every word of the above letter and he also was elected an elder in the South Gate Church shortly after joining our staff. He went to America in September 1924, entering the senior class of Northwestern University Medical School, and graduating the following June. Through his own efforts he secured an internship in the Hospital for Ruptured and Crippled in New York City,

where he had a year of good training in Orthopedic Surgery.

The two years of study abroad having been utilized to such good advantage Dr. Lee returned to Korea in October 1926 and again took up his work on the surgical staff, this time as a full member of the faculty. Before sending him to America we were convinced that he had both the character and ability necessary for one whom we hoped would become one of the leading surgeons of Korea and his work since his return gives every evidence of the early fulfillment of our hopes.

Looking back fifteen years to conditions at the time of my arrival in Korea, and thinking of the progress which has been made in surgery in a comparatively short time, so that we now have Koreans such as Dr. M. U. Koh and Dr. Y. S. Lee, who can take their place side by side with the best surgeons of any other country, gives me the greatest thrill of my career as a missionary.

On three occasions it has been necessary to uncouple the engine and leave the rest of the train in the hands of these faithful workers. The first instance was at the time of our partial furlough of seven months in 1915; the second in August 1918, when a car with the Chosen Unit of the American Red Cross, composed of five nurses and three doctors, was taken to Siberia where a work was carried on in connection with the American Engineers, the Russian Military Hospital, typhus work among the refugees and in the Red Cross Hospital at Omsk. In spite of the many changes of climate, thousands of miles of railroad travel, Siberian revolutions and Bolshevik uprisings, the engine and car returned in good condition. The third occasion was for another proportionate furlough of eight months in 1921.

The next car of the train may be called the literary or research coach. In November 1914, the Research Department of the Severance Union Medical College was organized and every effort has been made to spend as much time as possible in this car with the result that



## THE KOREA MISSION FIELD

the following articles have been written and published:—

1. Medical Experiences  
in Korea — Cleveland M. J. July 1914
2. Method of Closure  
Abdominal Incision China M. J. Jan. 1915
3. Abscess of the Liver  
(30 cases) — — — " " " July 1917
4. Water Purification. (With  
Mills and Van Buskirk) " " " Mar. 1918
5. Papillary Adenome of  
Jejunum — — — " " " Sept. 1918
6. Tbc. Cecum Resection " " " Sept. 1918
7. Implantation of Ureters " " " May 1919
8. Multiple Enchondroma of  
Extremities — — — " " " July 1919
9. Dislocation of Hip Reduc-  
tion after 9 mo. — — — " " " July 1919
10. Thrombo-angiitis Obliterans  
(1st. reported in Korea) " " " Jan. 1920
11. Exstrophy of Bladder. Im-  
plantation Ureters " " " May 1920
12. Abscess of the Liver  
(30 cases) — — — " " " May 1920
13. Dislocation of Ankle with  
Fracture of Fibula " " " Sept. 1920
14. Operation for Cirrhosis of  
Liver — — — " " " May 1922
15. Liver Abscess (Report of  
100 open operations)  
Surg. Gyn. & Obst. Mar. 1923
16. Sarcoma of the Neck China M. J. Feb. 1923
17. Papilloma of the Buttock " " " Feb. 1923
18. Aspiration of Liver Abscess  
(10 cases) — — — " " " Feb. 1924
19. Ova of Schistosoma Jap.  
in Hernial Sac. (1st report)  
" " " Oct. 1924
20. Inguinal Hernia in Koreans  
(100 operations) — — — " " " Mar. 1925
21. Carcinoma of the Male Breast  
in a Korean — — — " " " Dec. 1925
22. Ova of Paragonimus wester-  
manii (with Dr. Choy) " " " Apr. 1926
23. Amebic Liver Abscess  
(Thesis for M.A. Degree) " " " Dec. 1926
24. Surgical Aspects of Ascaris  
Lumbricoides — — — " " " Feb. 1927
25. Cholelithiasis in the Korean (Unpublished).

In 1923 an article on the Pottery of the Korai Dynasty was published in the Transactions of the Korea Branch of the Royal Asiatic Society. A series of stories entitled "Surgical Flashlights" have been written and may be published later.

It must be evident that in any such train as this a car is needed for exercise, recreation and social affairs. Volley-ball, basket-ball, base-ball, tennis and, in later years, the "daily dozen", served to meet the physical needs, while the music club and association with many guests all enriched life. In the chapel car prayers were held with the servants, talks given to the college students, Korean and Foreign Sunday Services and weekly prayer meetings attended.

Still another car was needed for the great number of meetings, mission, station, medical, faculty, staff, graduations and committees the names of which are legion.

The last car "The Observation" has been one of the greatest comforts. It may be called our home. After a busy day with the work and passengers we pass to the end of the train and in the twilight gaze on the receding track. For the time being we let some one else run the engine and sitting beside my wife we talk over the days gone by. Fifteen years in the "Land of The Morning Calm". Surrounding us are the spirits of great souls, both Korean and foreign, who have blazed the way and passed on to their reward, but their influence is still with us to urge us on to a higher life. By our side are others, men, women and especially the children, whose love is treasured above all else.

The whistle blows! We are nearing the station where we must change cars and start once again to the homeland, but it is with the assurance that the train will be run as well, if not better by our Korean associates. Even before leaving Korea we are making plans to return, for we know of no place on this earth where we would rather be than in Korea, the land of our adoption.

"What shall we render unto the Lord for all His benefits?" "This one thing we will do, forgetting the things which are behind, and reaching forward unto things which are before we press toward the mark for the prize of the high calling of God in Christ Jesus".



# A History of the Korean People

J. S. GALE, D. D.

## Chapter XXXVII

WHEN THE YOUNG KING had completed his three years of mourning his marriage question came to the fore. In this, too, as in all other state matters, clan intrigue was at work. It seems that the late Min Chi-rok (閔致祿) had left a daughter three years older than the King. Princess Min, wife of the Regent, had fixed upon her as the queen to be. She was a Min, like herself, and would keep the Min influence well grounded. But there were difficulties that the Regent said made it impossible. In the first place, Min Chi-rok had adopted as his son Min Sung-ho (閔成鎬), a brother of her very self, Princess Min, mother of the King. If the King now married the daughter of Min Chi-rok he would really be marrying a sister of his uncle, which would be equivalent to marrying his aunt. Again, as Min Sung-ho was a brother of Princess Min, he was a brother-in-law of the Regent; but if the King married the daughter of Min Chi-rok, whose adopted son was Min Sung-ho he himself would become a brother-in-law of Sung-ho. That is the father, the Regent, and the son, the King, would both be brother-in-laws of the same person, Min Sung-ho. It was one of those inextricable tangles of relationship that only Asia possesses and for this reason the Regent objected. Said he to his wife, "This will not do. You are a sister of Sung-ho and he is therefore my brother-in-law. By his adoption into Chi-rok's family he has become the brother of the proposed queen and so, in case of marriage, would be my brother-in-law and my son's brother-in-law as well, ridiculous! Never do in the world. Also, such a marriage would mean my son's marrying his uncle's sister, practically marrying his aunt."

But Princess Min, being a woman of much force of character, was not to be daunted by any such mathematical calculation. She bore

down all opposition and finally won her way.

When Miss Min, therefore, was brought to the home of the Tai-wun-koon to spend the preliminary days in preparation for her marriage, this grim old father-in-law-to-be took note of her and remarked that she was a woman of great determination and much poise of manner. He was somewhat disturbed at this. Again, later, when he saw a letter that she had written, he said, "She evidently aspires to be a doctor of letters; look out for her" Thus there grew up between them a rift that never closed, and yet Miss Min never failed in all the required forms of deportment.

Eighteen hundred and sixty-six! This was the happy year of the King's marriage and yet it was really a very terrible year for Korea. Russians, French, British, Americans, Germans were all waiting just outside the barrier, intent on forcing an entrance. This roused the ire of the Tai-won-koon against all the Western world of nations. He would have none of them, and so set to work making buff-armor, casting cannon, buying guns from the Japanese, building forts, experimenting with gunpowder, anything to make secure his Hermit home. He was alarmed, too, at the increase of Christianity and the many rumours he heard of its advance. When heated up to blazing point he let the whole weight of his fury fall upon the heads of the French missionaries who were the only foreigners within his reach. In February orders were issued for the arrest of Bishop Berneux. On his being taken he made no resistance but came submissively as ordered. A native record says of him, "His height, eight feet; his eyes, deep; his nose, prominent; his flesh, white; his beard, long; his accent, strange." Fifty-two years of age, he had been in Korea ten years, and now the end had come. Still, thousands of Koreans were his devoted dis-



ciples and really did lay down their lives for him, as well as with him. No servant of the state perhaps ever had as many true followers as Bishop Berneux, but these were powerless against the Regent. Among those who exercised influence in his behalf, was Princess Min, the Regent's wife. Hearing that he was arrested, she sent her oldest son, the King's elder brother, to obtain his release. He failed, however, and not even her tears and petitions could avail. The case went forward and on March 8th Bishop Berneux and three of his younger associates were beheaded on the banks of the Han at Sai-nam-to, the old execution ground. Later in the year five others followed. All of which time round the coast went foreign men-of-war helpless to rescue these who, with the thousands of native Christians, passed on to martyrdom. The modest records that remain speak in a spirit of gentleness and quiet simplicity. Young, as well as old, were not only glad to preach the Good News but were ready also to die for the name of the Lord Jesus. Let us Protestant missionaries humbly remember this, and place a wreath of honour on the graves of these gallant Frenchmen and faithful Koreans who have shown such a marked examples of the soul's supreme devotion.

Among others American ships had come and gone. A schooner, called the *Surprise*, had been wrecked off the coast of Whang-hai where the kindly people rescued the survivors, fed them, and finally saw them off safely by way of Eui-joo. A month later, in July, the *General Sherman* left Tientsin for the coast of Korea, where unfortunately, groping its way up the Taitong River to Pyengyang it grounded on the mud and met with dire disaster. As this was one of the first introductions of America to Korea it merits some attention. The writer once encountered a sturdy old-time hermit, Chung Heui-jo (鄭義祖), of Pyengyang, who had seen it as a boy and told it as only a beholder can tell. "As the American ship," said he, "came up the river, news of its approach was sent by courier

post." The governor at the time was a great scholar and highly-honoured gentleman, Pak Kyoo-soo, whom Yuan Shi-kai once called *si-che sa-ram*; Man of the Times! Mr. Chung went on to say, "Little by little the boat came further up, the water being exceedingly high at that season. When the news of it got abroad the people of the city fled for their lives out of the gates, and, when they were ordered shut, over the walls. Many like myself, however, were moved by curiosity and desired to see who Choi Nan-hun (崔蘭軒) was, for this, we were told, was the name of the foreigner in command of the fearful expedition. Governor Pak summoned Colonel Chung Chi-hyun, who was in command of the troops, and sent him to make inquiry. He went, but for some reason was detained on board and not allowed to return. Seeing this, crowds of people armed with stones, sticks, and bows and arrows, went out on the river to get within throwing distance. Suddenly a cannon shot was fired from the ship that wrought great havoc among those who ventured near. Some lost an arm, some a leg, some were blown up and and killed altogether. The Colonel made every effort to get away, but the foreigners held him fast and finally took his seal from him.

"By means of the written character he conversed with a Chinaman who happened to be on board, named Cho Yoong-pong. In this conversation Cho wrote, "Is there a stone pagoda anywhere near?" The Colonel replied yes and asked what he meant by such a question. Cho made answer, "Before coming on this trip I met a fortune-teller who read my chances for the journey and wrote:

*Chun-nyun ko-sung* (千年孤城)

*Suk-tap ka-woi* (石塔可畏)

A thousand year old city!

Stone pagoda, very terrible.

which means that a stone pagoda standing before a certain city of a thousand years was greatly to be feared." Strange as it may seem, a stone pagoda did stand just over Keui-ja's dyke in the willow-grove opposite to where



the ship hung fast. The same pagoda stands in front of Pyengyang railway station today.

"The Governor then summoned the guard, several hundred men, also a group of tiger hunters, fifty and more, and ordered them to fire on the ship. But the cannon shots that came in reply spread terror everywhere and ploughed the land where potato patches now are. This continued for several days during which time news was being constantly sent to Seoul. Finally word came back from the old Regent, "Destroy them utterly."

"Among those who ventured to try a hand against the foreigner was a man who had a boat protected by bull's hide. A cannon shot however, sunk him and blew him up, his bag of gunpowder and all. He was killed and my father took pity on his son and brought him into our home where he lived for many years.

"While the ship was still fast aground a bold sculler went outward close up and called on Colonel Chung to jump. The Colonel being free at the moment did so, also one of his attendants; but one, Yoo Bok-ee missed his footing, fell into the water and was drowned.

"Though the attacking party was balked for several days, at last, by loading a scow with brushwood sprinkled with sulphur, they got the ship afire and the crew smoked out. Into the water they dashed and Choi landed with Cho the Chinaman. Both offered submission, bowing deeply, but this was refused. They were pinioned at once with the rest among whom were two black men, negroes, and were led over Keui-ja's wall to the willow grove where the fated pagoda stood and there beaten to death. The man who first struck the American Choi was a brother of the Colonel's attendant who was drowned. There were about twenty in all and they met their fate on the 22nd day of the 7th Moon in the year *Pyung-in*" (Sep. 2nd, 1866)."

This was Mr. Chung's story. I photographed him while a man with a bullock and a plough of the era of Abraham were busy at my side tilling the soil.

In October French men-of-war came asking

the reason for the murders done, and pounded the forts of Kangwha; an American squadron did likewise but still the old Regent, undaunted, refused all negotiation and ordered them off about their business. One cannot but admire the persistence with which he held to the way of his fathers. Only after his hand was removed from the helm were the doors finally opened. Even the treaty with the Japanese, which came in 1876, was not signed till after the Tai-wun-koon had retired from active participation in state affairs. The rift, too, between him and his dear daughter-in-law had widened ominously. While watching her he was at the same time all alert to the changing age into which the fates had thrust him.

The King, being now twenty-eight years of age (1880), and governed more and more by the advice of the Queen, sought to rule apart from his father. France came again in 1880, with Russia, as well, seeking trade relations, but they were once more told, "No!" Commodore Shufeldt called at Fusan in the U. S. S. *Ticonderoga* but could arrive at no understanding. In 1881 Li Hung-chang (李鴻章) wrote Korea a note advocating limited treaty relationship with the foreigner. The American Minister, with the help of Shufeldt, kept the matter on the *tapis* in Peking. These were the levers that finally got behind the tightly barred door and swung it back on its hinges. In the meantime British ships had surveyed much of the coast-line, so that when 1882 dawned, and treaties were signed, the seas were open and ready.

The eighties constituted a decade of disturbance as all transition periods are. First there was a conspiracy against the state, in which the King's half-brother, Yi Chai-sun (李載潁), was involved. Condemnation quickly followed, and so, under the knife and by hemlock, he and his associates were sent forth on their eerie way.

Committees sailed abroad at this time on tours of investigation: one to Tientsin, to the home of the great Li Hung-chang; and one

to Japan, where Western ways were known and studied. A Japanese officer named Hori-moto was engaged to teach the troops the modern methods of military tactics. This new order of soldier roused a feeling of indignation among the old tiger-hunting companies who had been the nations stand-by in the past. They were to be dismissed summarily, it was rumoured, with months of pay still in arrears. A little rice was given to pacify them but there was sand mixed with it that gritted their angry teeth. Whether this was true, or merely a rumour, I cannot say, but so enraged were these old-timers over the monstrous changes of the day, that they broke into the Palace and right before the eyes of the King killed two of his highest officers, Min Kyum-ho (閔謙鎬) and Kim Po-hyun (金輔鉉). Min Kyum-ho was the father of Min Yung-whan (閔泳煥), who later figured so prominently and Kim Po-hyun was the famous Min Yung-ik's (閔泳翊) father-in-law. The wild soldiery burned the homes of these great lords; let out the prisoners from the prison, and, as they could not find Queen Min, whom they were after by direction of the Tai-wun-koon, they burned the monasteries round about Seoul that she was supposed to have more or less under her wing. Was the Tai-wun-koon really back of this foul attempt on the life of her Majesty? Some think he was. Later events would seem to say that it was probably true. She, clever woman, always alert, had disappeared. Carried off on the back of her faithful servant, Hong Chai-heui (洪載熙), she was found two months later seventy miles away in Choong-joo, in the home of Min Eung-sik (閔應植). On her return the nation's weeds of mourning were cast aside, and the group of henchmen of the old Tai-wun-koon, who had set this outrageous sackcloth going, were all given their glass of arsenic and sent in haste to the fated shades.

The soldiers, not satisfied with taking vengeance on those who had withheld their pay, went raging through the barracks grounds and wrecked their vengeance on Captain Hori-

moto, who was in no sense to blame, he being merely an engaged military instructor. The tiger-hunters, however, were determined to wipe this new order of military off the face of the earth, and so they killed him and as many of his men as they could find. Finally they were overcome, the leader beheaded and quartered, and the old Tai-wun-koon, who was acknowledged to be back of the anti-Queen disturbance, was shipped under guard to Tientsin and placed in durance vile by his august excellency Li Hung-chang.

The first foreigner to be engaged by the Government of Korea was a German, Paul-George von Mullendorff, now thirty-four years of age. A student he was, who had already published his *Manual of Chinese Bibliography*, and therefore was acquainted with the East. One of the first recollections the writer has of the Orient was the wonder-struck expression on the faces of Japanese and others who saw this tall von Mullendorff dressed as a Korean, black hat and long white robe walking through the streets of Tokyo. He it was who organized the very efficient Customs Service that continued to operate till the days of the Protectorate, 1905. He started an English School, as well, that continued for many years under the efficient direction of Mr. T. E. Hallfax.

During the year 1883 a Korean embassy, headed by Min Yung-ik, the adopted son of Min Sung-ho, and therefore nephew of the Queen, made its way to Washington, D. C. On its return in the U. S. S. *Trenton* it was accompanied by Mr. Percival Lowell, who wrote a book called *Chosen*, he being the first, if I mistake not, to name the country *The Land of Morning Calm*.

In October a British treaty was signed by Sir Harry Parkes, who, twenty-three years before, had been a prisoner in Peking and was tortured, the brand marks being still upon him. Business companies came as well and modern Korea settled down with its *Jardine, Matheson & Co., J. H. Morris, Townsend & Co., and Meyer & Co.* The various consuls, too,



had arrived, even the Russian Waeber. Mints were started; glass factories, model farms, paper mills, mining outfits, electric light plants—all to be given up later and cast like discarded playthings on the dump heap. Korea was not yet ready for such a flood of change, not yet in touch with this measure of modern life. This the innovators did not seem to know or understand.

In Sept. 1884, Dr. H.N. Allen, one of the well-known foreigners in the early days, arrived, but scarcely had he set foot on Korean soil and learned his first lessons before the great *emeute* of Kim Ok-kyoon (金玉均) broke out. This Kim was of the same family as the famous Choa-geun spoken of in a previous chapter. He had been in Japan, had seen the benefits of modern government over the antiquated methods of his fathers, and now set himself to the carrying of them out, but he was unwilling to bide his time and go slowly. Like all inexperienced politicians, everything was haste; he must do it at once, do it today. With this in view a great feast was called for the 17th day of the 10th Moon (Dec. 4th 1884) by Hong Yung-ik, who was in charge of the new Post Office. To this the foreign consuls were invited as well as the chief ministers of state. In the midst of the dinner a fire broke out just over the wall and the guests fled in dismay. Men suddenly appeared with swords, and Min Yung-ik was cut down near the entrance of the hall but not killed. Dr. Allen's good care staunched the blood and saved his life. Several of the leaders back of the plot hurried into the Palace and informed His Majesty that Chinese troops were up in arms and that the whole city was afire. "Escape," said they "and we will have the Japanese troops protect you." But the King was not inclined to move. At last he was carried off

by force and for some hours made a prisoner. The next morning, however, changed the fortunes of the day for a young Chinese officer, named Yuan Shih-kai, made his appearance with troops on hand to rescue the King. At first His Majesty was nowhere to be found, but already a provisional government, backed by Japanese soldiers, supposedly called by the King, had taken action, appointing ministers, etc. Needless to say, the city of Seoul was worked up to a pitch of excitement indescribable.

One Korean record says, "The Chinese general sent a message to the Japanese consul: 'Why do you not call off your troops who are interfering with the liberty of the King?' but no answer came." Finally hostilities opened when the Japanese, having not only the Korean guard against them, but also the Chinese army of occupation, beat a retreat to save their lives. Hong, the master of the feast, and Pak Yung-kyo, brother of Marquis Pak Yung-hyo, were taken and killed by the mob. Yuan took up his camp near the King's quarters in the East Palace and matters quieted down. The people, regarding the Japanese as abetting the enemy, burned their legation outside the West Gate, "and the conspirators," says the Korean record "were smuggled aboard ship in boxes and so made their escape." All this time the Tai-wun-koon, a prisoner in China, knew nothing of what was going on. Japanese troops to the number of 2,500 and 3,000 Chinese landed, the former at Chemulpo, and the latter at Asan, and for a time it looked like war, but, finally, matters were adjusted satisfactorily to each and they returned. To end it all the old Tai-wun-koon was brought back and Yuan Shih-kai was appointed as representative of Imperial China.



# Glimpses of Koreans and Korean Life

MISS ELLA REYNOLDS

**R**ICHMAN, POORMAN, Beggarman, Thief, Doctor, Lawyer, Merchant, Chief—they're all in Korea and a great many more—Eggman, Candyman, Chickenman, Gentleman; Old Man, Young Man, The Man With The Fan; Coolie, Scholar, Mother And Baby; Mourner, Dancer, and Dressed-up Lady.



"Eggs, eggs—who'll buy eggs?" is the cry of the eggman. If you ask him how much they are a dozen, which is perfectly proper on your side of the ocean, he will tell you that he sells them by strings of ten! In "ye goode olde days" he sold them for 4 to 8 "sen" a string, which is really 2 to 4 cents in our money. Now the price of eggs, as well as everything else, has gone up to dizzy heights. The chickenman used to sell his chickens for 20 "sen" or 10 cents a piece but not now! Notice the way he carries them—not in liquid glass—but wrapped in straw. The string is about two feet long, the eggs held securely in by wrapping a piece of straw around the string, and between each egg. In this way the eggs cannot fall out and are nicely padded against accidental crushing. The eggman, as well as the chickenman, wears the nice, white costume of the gentleman—although it may not be quite as immaculately white or as stiffly starched.

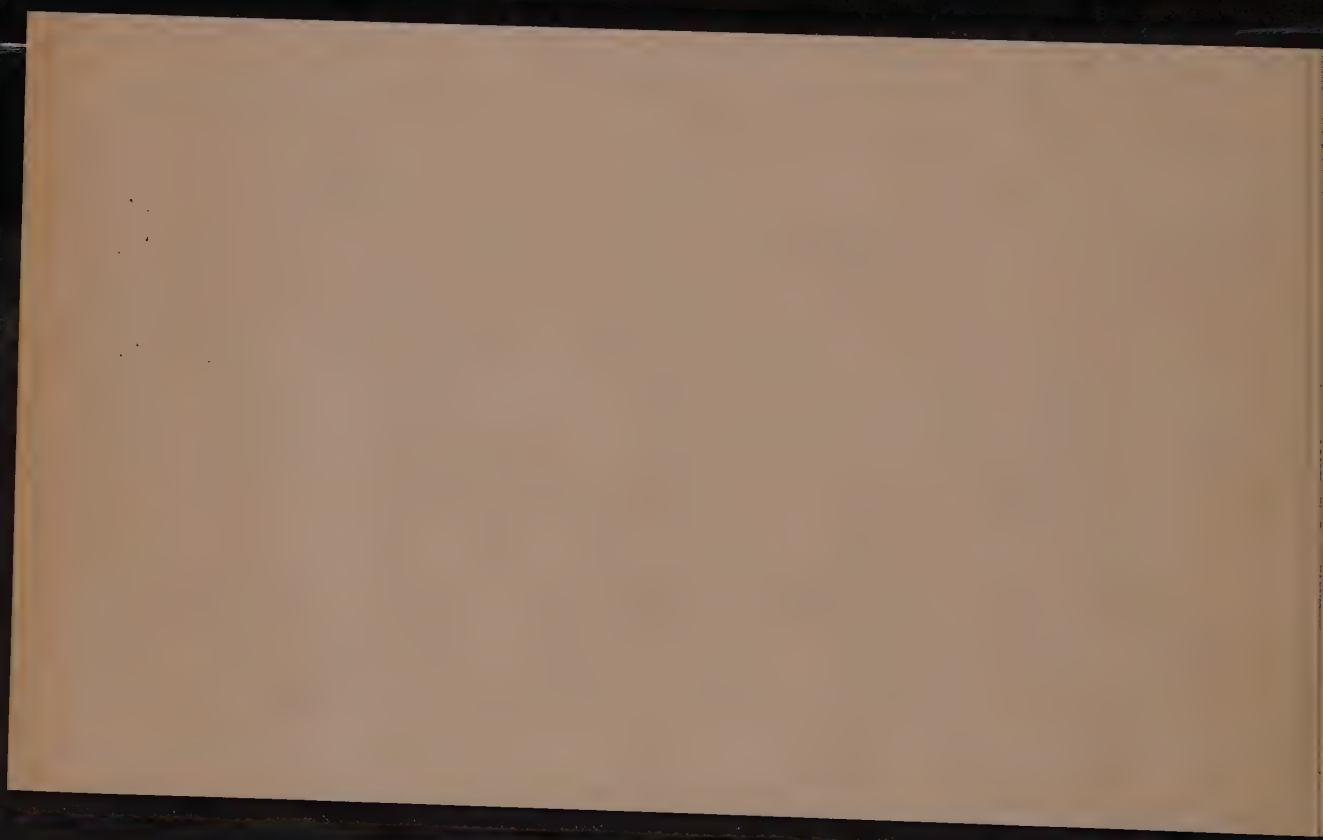
The old candyman is one of the choicest and most familiar sights in Korea. He carries his candy in a tray suspended by straps, sometimes in front, sometimes behind, and always, as he goes down first one narrow street and then another, he is heard to call, "Yut, yut, y-u-t as-shio" or "Candy, candy, c-a-n-d-y—buy candy." At a distance, too, one may hear his great scissors as he opens and shuts them with a clank, clank, clank. The noise is to attract attention; the scissors, to cut his candy with! The candy is much like our white taffy before it is cut into short pieces. He carries it around in long sticks and cuts off just the amount his customer may want. Last, but not the least important part of his "get-up," is the long pipe you see in his hand. He is never without it any more than the funny little hat he wears. The candyman is a thoroughly agreeable old gentleman, and is very popular with the gaily dressed children along his way. If his pipe were a flute, he would truly be a Korean "Pied Piper."





## NOTICE

*For copies of the article "Glimpses of Koreans and Korean Life" application should be made to the author, Miss Ella Reynolds of Pyenggyang, who will be pleased to supply them at cost of production. They are in typewriter type with 12 illustration in colors and contain six pages instead of these four, as two pages were crowded out from the "K. M. F."*





## GLIMPSES OF KOREANS AND KOREAN LIFE

The Chickenman literally "catches his hens and puts them in pens" and even though they are Korean hens, they are like their American sisters in that "some lay eggs and some lay none." It is obvious that these hens must "lay none" for they are on their



way to market! This is the common way of carrying burdens in Korea. Sometimes a man carries so much brushwood that it is difficult to find him. He looks like a walking pine grove. Usually he carries his load in a unique frame suspended from the shoulders by straw straps. This frame or "jiggy" can be set down very easily when the man rests—and he does it long and often! This man is no doubt carrying his long pipe behind him, for he cannot rest without it. Notice his hat. This picture does not show very clearly that the hat is transparent, for one can always see the historic "top-knot" through it. His hair-dresser draws all his hair up to the top of his head and winds it around a little coral stick to hold it in place. It stands about two inches high. He then places his little hat over it and ties the strings under his chin—giving the effect of a bird in a cage or a mouse in a trap.

When the pro-Japanese Government passed a law that all Koreans should cut their hair, and even stationed police at the city gates to cut the hair of all who entered, many Koreans would not come into the city for they said, "How could we face our ancestors, when we die, without a top-knot?"

The old man, or Grandpa is one of the dearest, most appealing sights in Korea. He putters around the house, or carries the youngest grandchild on his back for an outing in the street. He often stops to have a chat with the old candyman, and invariably the kiddie gets a stick of candy. Sometimes Grandpa gives the baby a large, white turnip to teethe on, but since Grandma or daughter-in-law doesn't object, he misses the scolding an American grandpa would most surely get. He is honored and loved and waited on, but he is not the "boss" when it comes to a family question. He says, very much as your grandpa does, "Ask Grandma, she knows!" In marriage arrangements for daughters and sons and grandchildren, Grandma has the final word and her judgment is usually shrewd and well seasoned with experience and age. Notice the long case hanging from his belt—it is the case for his glasses. All grandpas in Korea wear large, impressive dark specs and, like your grandpa's, they rest either over his forehead or on the end of his nose! See the little red bag? That is for his spending money—oh, no! Grandma carries one just like it for the family expenses! Next, the brown bag—his most precious possession—his tobacco pouch. He doesn't chew, but he sits for hours and puffs at his long, pipe. Last, the pride of Grandpa's life—the little scholar's hat. It is made of horse-hair and is very light, but it adds weight and dignity to his years.





Mother and baby—or mothers and babies—millions of them! One never sees one without the other. The baby is conveniently tied on the mother with a comfort and a narrow strong sash. The mother washes, mends, sweeps, markets, and goes to church with anywhere from ten to twenty-five pounds of baby strapped to her back. She has been carrying around a baby brother or sister ever since she could remember, so she has become used to it by the time she has one of her own. In winter the baby is entirely covered with a huge cotton quilt, so that the mother carries an extra five pounds or more. A baby is not carried on the back until it is one hundred days old. The missionary is sure that the Korean baby has a rubber neck or a special angel to keep it from breaking, for their poor little head bobs and rolls around at a distressing rate, as the mother stoops, runs and walks. But the baby does not seem to mind, for it sleeps just as soundly with its head hanging away back as our American babies do with their heads on a soft baby pillow. Notice the white cloth on the woman's head. It is a northern custom—so clean and neat. It is quite an impressive sight, when visiting a Korean church, to see all the

women packed close together with their white cloths on their heads. These head-dresses or “sugans” are tied with the square ends standing out with a sort of wind-mill effect, so that on entering a church, one might well imagine them to be a flock of white birds on the wing.

The life of the average Korean girl has not been very attractive carefree or happy, until very recently when education opened. New worlds to her. Now she goes to school, where its many interests keep her mind and body active and alert. She now plays a good game of tennis, basket ball, volley ball and is regularly instructed in gymnastics. But before the time of schools and for the girl who does not go to school, life is often a drudgery. She nearly always has a baby brother or sister to carry and often she is seen carrying one only a few pounds lighter than she. If it isn't a baby, it is a water pot which holds anywhere from one to five gallons of water. Notice the round straw mat between the jar and her head. This is thick and hollow in the center, to protect her head and make the jar set level. She can walk without holding, when she is a little older and more experienced. Look in the top of the jar and you will see a half gourd floating in the water. In the summer, the Koreans plant gourds around their houses, for they quickly climb up on the straw roofs and spread all over them. At the end of the summer, a Korean village is a pretty sight with its green leaf roofs and big yellow gourds peeking out of the foliage. They cut them into different shapes, according to the purpose for which it is to be used, and dry them. This one the girl has is an ordinary half gourd, with which she dipped the water from her little rock well. The non-Christian girl has not only lived a very secluded life, but she looks into a hopeless future. For centuries she has not owned her own soul. for she has been a near-servant to her lord, the man of the house. Many girls married at twelve and fourteen years of age only to become the second or third wife of some wealthy man. If she had no son, he married again. She did not see her husband until after the wed-





## GLIMPSES OF KOREANS AND KOREAN LIFE

ding ceremony and consequently she was often unhappy. For some years there has been a "feminist" movement in Korea, from which the modern girl sprung. She now insists upon her rights and usually gets them. The modern girl is a great problem, because she anxious to grasp her new found freedom and has not had centuries of Christianity and social conventions to keep her from making many mistakes. She is not to be seemed, but pitied—helped. She from what great revolutionary movements have there been no sufferers—innocent sufferers? Our schools are trying daily to meet the problems and demands of this changing generation, with sympathy and Christian love.



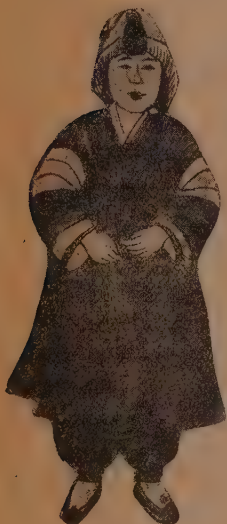
A wedding! Don't you see the bride and groom? They've come to tell you that a wedding is the most important event in a Korean's life—except of course the inevitable funeral. The groom will be glad to answer any questions, but you mustn't even speak to the bride for she isn't allowed to answer you, or even see you, and her eyes are pasted tight shut with little strips of paper. She is the essence of modesty, patience and obedience. Crowds of women move in and out of her room, but she sits quietly on a silk cushion, neither seeing, hearing or speaking; while everyone else is chatting and eating. The banquet is prepared for days ahead; dried fish carved into every conceivable shape, their sticky steamed bread piled high; nuts and fruits cut into flower shapes and all their dainties such as ripe dates, seeds, pressed sea-weed, egg patties, strong sauces and pickles, etc., carefully put into individual dishes, so that the table is solidly covered with piles and piles—literally piles of food. At intervals of about two feet there is a pair of chop sticks and a spoon. The groom's friends, in one room, all eating from the same dishes (except their individual rice and soup bowls), enjoy a stag dinner; while the bride's friends enjoy a similar dinner in another room. There are no such things as bachelor girls' parties, for there are no such things as bachelors of any description in Korea!

The wedding ceremony itself is very brief. The custom that seems most prevalent in the south, consists of the bowing of the bride and groom to each other three times across a table, in the center of which stands the sacred goose. This is the symbol of fidelity. Sometimes the goose is alive, sometimes stuffed, but most often made of wood and hired for the occasion. The "go-between," who arranged the match in the first place, hands them each a little brass wine

cup. They sip from them and then they exchange and sip again. That ends the ceremony and they are man and wife "for better or for worse." Please understand that this custom was common formerly, but is now seen only in non-Christian homes.

How different all this is from a Christian wedding! Now the educated and Christian girl has a Church wedding and her father gives her away. She wears a veil and carries flowers and walks down the aisle to the accompaniment of our beautiful and sacred Lohengrin. Our same service is used and now they become man and wife for "better"—for all the better things of life. The bride laughs and talks and eats during the banquet! They have the same feast—but what a different atmosphere! A blessing is asked and usually several missionaries are present.

It is altogether a most happy and beautiful occasion.



As one walks down a narrow Korean street, one wonders why the Korean has never of a system of play grounds or a children's traffic cop. In and out of the narrow crowded streets, dart the girls and boys, playing ball, hop-sotch, and tag. Bicycles and carts of every description—some drawn by oxen, some by donkeys and some by men—wind in and out all unnoticed by the children. But if a "foreigner" walks through the crowd of children, they stop their play and point at the embarrassed outsider and call, "Goot byee, goot byee" (goodbye) and "Yang-guk saram" or "foreign person." Their clothes are very bright and colorful. On New Year's day they dress in their brightest and best "Joseph's coat" (like the little boy in the picture) with its many-colored sleeves. The children of Christian parents come to the homes of the missionaries and make their little bows and receive nuts and candy in return. Some years ago the boys wore "pig-tails" but now they crop their hair close like their modern fathers.

## The School and the Home

E. M. MOWRY

**W**E MISSIONARIES engaged in Christian education should be more interested in the relation of our work to the home and home conditions than we are. Perhaps we are very zealous to make the scholastic work of our pupils of a very high quality. We are also, no doubt, alive to the opportunities of leading the weaker students to a strong faith in the Lord Jesus, or if we should happen to have in our number men who are not yet professing Christians, we may perhaps be doing what we can do lead them to such a confession. But I expect that we must all confess that there is another phase of the students life that we have been more or less negligent

of, and that is his home relations. If we understood the home conditions better, we could make more just judgments about students and would be able to give greater help to benefit their home conditions.

We all theoretically understand that the future of the Church in these lands depends upon the home; that as the home is today, the Church will be in the future generations: not only so, but that it is greatly moulded by the present generation. More systematic effort should be put forth by the Church and the Christian school to make the home definitely Christian.

For centuries the Korean family has been



## THE SCHOOL AND THE HOME

the center of national and social activities, but we all know that the ideals for it as a family have not been the same as in Western nations. Its very constitution is different, the customs regulating the relation ship between the members of the family are different. The same ideals have not controlled its activities.

And now during the past ten years or more conditions have been brought about that tend more and more to the eclipse of the home. Other institutions and organizations of greater size and power are drawing the attention of the people away from the family. Some of these are the Church with its many organizations, the school with its different associations young people's clubs, Y. M. C. A. and Y. W. C. A., movies, conferences and the like. The ever increasing economic pressure and the ever enlarging wants of the individual are shifting the basis of activities to the detriment of the family.

It is the general opinion among American educationists that the home has been a failure so far as the moral training of the children is concerned, and the providing of its young people with the equipment they need for their life work. If that is so, then to our minds, the Korean family has been even a greater failure. There are comparatively few homes where there is a systematic, sympathetic effort on the part of the parents for preparation for work, play and the general responsibilities of life. According to the more modern ways of thinking there is very little effort put into the care of the children, into training them in work, the care of their health which must tell in their future lives, and the supervision of their recreation. With the present much talked of "revolt of youth" the authoritative position of the home is in very great danger. With the flooding the Orient with new and mostly demoralizing ideas of inter-sex relations the social fabric of the home is likely to be destroyed. With the incoming ideas of the independent position of woman, some of which are commendable, the home supervision and the relation between husband and

wife are likely, temporarily, at least, to suffer from bad judgments. With the disparity in the educational equipment of husband and wife, and the lack of up-to-dateness in the wife, there has been and will likely be more domestic unhappiness, in the future most of the blame for which lies on the heads of the young men. It is becoming easier for the young people to bring their minds to the place where they think that divorce is quite justifiable. Still, the homes of many of the younger families of even the Church children are ruled by force rather than by reason and love.

In the face of these things what are we doing in our schools to help the situation and to help the young people to face their life problems wisely? Some months ago a visitor from America, after discussing some of the special problems that face the young people of today in this land, asked me what our schools are doing to help them face these problems and settle them in a wise Christian spirit. In thinking the matter over, I have had to come to the decision personally that we are not doing much of anything and to the conviction that we ought to do something definite.

So what can we do?

1. In the first place, we ought to have a very definite idea as to what ought to be done. There are, perhaps, a great many reforms that out to be made in the Korean home life, but if we are going to attempt anything along this line we must be sure that we have a great deal of Oriental wisdom. The changes of relations in the home and of the young people need to be made with a very thorough understanding of Korean customs and psychology.

2. If the school, as such, is to have any part in home improvement the whole school staff should be informed as to the economic and sociological importance of the home in human affairs, and all work together for the betterment of conditions.

3. The work in the whole school can be

made a basis for teaching proper conduct in the home. The home family and the school family have many activities that are parallel in aim; such as forms of co-operation, the need for authority and discipline and obedience, the adjustment of youth with its spirit of adventures and age with the caution of experience and wider knowledge, and the cultivation of service to all. Those should be definitely related in the mind of the student to the functions and responsibilities of the home. Some very definite work can be done in the schools in training the youth in responsibilities for the home.

4. Something can be done to make better the marriage relations in many cases. Many the men of higher education today have wives with little education and little social possibilities. The few women's schools under Mission control that are doing something for such women are offering a good service and more ought to be done. As there is a larger percentage of unmarried students in both colleges and academies than formerly, I believe, that if the matter were attacked in the right way a great deal of advice might be given before the marriage contracts are made.

5. Use the courses of study in the curricula not only to impart facts about the various courses but as a means for moral training. In the college this can be done through sociology and ethics. In the academics we are practically shut up to the course of morals. We make a mistake, however, in thinking that the other courses cannot be used as a means for instruction in many phases of home morals. Biography, history, literature and many others can be made to make their contributions to this. Beautiful home life of the men and women we meet in history, biography, literature; instances of filial devotion and devotion of husband to wife or wife to husband, can all be made to teach lessons of this kind better than they can be taught in any other way.

During the last term I have made some in-

vestigation as to how valuable the hours for teaching morals are made in the college. I wonder how many of the principals of the academies know what subjects are discussed and how much real benefit is gained from those hours that are of practical value; I wonder if we ourselves realize how much real value might be gotten from them. Such topics as the following might be discussed:—

1. The significance of childhood.
2. The ideal family life; what constitutes it and what each person can do realize it.
3. The opportunities for helpfulness and kindness, courtesy and politeness in the home; cheerfulness and good temper; the duty for every one to do some work to make the family burdens lighter.
4. Respect for parents; study of the burdens of the parents; attitude toward the failings of the parents.
5. The home affections; recognition of the equality of the sisters in the family, which will lead to similar recognition of the future wife; causes that lead to mutual dislike, misunderstandings, and fault-findings; what brothers and sisters can do for each other.
6. Duties to parents; obedience; duty to make a success of one's life one's economic duty; co-operating with parents.

In these days a great deal more practical benefit can be gained if a part of the hour is given to free discussion by the pupils rather than have the whole hour taken up by the teacher. The subjects would have to be given to the students a few days beforehand and the students urged to give previous thought on them. The last ten minutes can be profitably spent in having the students record their own conclusions of the discussion in note books.



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